



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

KC  
13286

NEDL TRANSFER



HN 3CUJ I

CATECHISM FOR CHILDREN,

DESIGNED TO

TEACH THE FIRST PRINCIPLES

OF

THE CHRISTIAN RELIGION

AND

THE PLAIN AND GREAT MORAL  
DUTIES.

BY

ROBERT ASPLAND,

PASTOR OF THE UNITED-CHURCH,  
RADESETT.

LONDON :

SMITHFIELD AND SON, 63, NEWGATE STREET;

JOHN GREEN, 121, NEWGATE STREET.

1840.

PRICE SIXPENCE.



A  
CATECHISM FOR CHILDREN,  
DESIGNED TO  
TEACH THE FIRST PRINCIPLES  
OF  
THE CHRISTIAN RELIGION  
AND  
THE PLAIN AND GREAT MORAL  
DUTIES.

BY  
ROBERT ASPLAND,  
PASTOR OF THE UNITARIAN CHURCH,  
HACKNEY.

LONDON :  
SMALLFIELD AND SON, 69, NEWGATE STREET;  
JOHN GREEN, 121, NEWGATE STREET.

---

1840.

KC 13286



HACKNEY:  
PRINTED BY CHARLES GREEN.

## P R E F A C E.

---

THE Compiler of the following little Catechism\* confesses that he long objected to this mode of instructing the Young in their religious and moral duty, probably from his having been tasked beyond his capacity in his early years by more than one doctrinal formula of this kind. He thinks he has lived to see the great expediency, if not the necessity, of teaching children the lessons of Divine wisdom *authoritatively*, of fixing them by repetition in the memory, and of furnishing them with a standard to which in after life they may refer. Have not too many of our young been left *untaught*, from the fear of teaching them any thing which in the progress of their minds they may have to unlearn?

\* The word *Catechism* is from the Greek, and signifies a form of instruction by question and answer, commonly understood of religious instruction. *Catechist* is one that teaches, and *Catechumen* one that is taught by, a Catechism.

The same scruple would stop early instruction on many other subjects besides moral and Christian duty.

The idea of the following Catechism was suggested by the call for some manual of this description in the Girls' School belonging to the New Gravel-Pit Meeting-house, Hackney. The first object was to adapt it to them; but in pursuing this, the Compiler did not lose sight of the desirableness of so framing the little work as to make it fit also for schools of boys, and for families containing both sexes.

In the language of the Catechism, he has aimed at simplicity and plainness; he cannot flatter himself, however, that he has completely succeeded where so many have partially or entirely failed. The religious chapters are formed upon the basis of the Scriptures, and particularly of the New Testament; those upon moral duties are drawn up in the phraseology which has been established by the common sense of the people, and here, as also in another part of the work, passages have been taken from what is called the Church Catechism.

The necessity of brevity has been all along felt, and the Compiler has restrained himself from the introduction of every thing which did not appear essential to his design. He has put within brackets passages which the younger learners may pass over, and by the omission of which the Catechism may be much shortened. The Scripture References, which are inclosed in the same manner, are inserted for the sake of the elder scholars. The use of them may lead children to the desirable habit of consulting the Scriptures for themselves.

Let it be suggested that where the Catechism is not committed to memory, or not entirely, it may be found useful to form classes of scholars for reading it, the Teachers taking the Questions and the Scholars the Answers, including the Scripture References, which they should read in full from the Bible.

The Lord's Prayer, the Ten Commandments and the Creed called after the Apostles, are inserted, because it is indispensable to religious instruction to make the young acquainted with what are accounted the symbols of Revealed Religion throughout the



civilized world. At the same time, such instruction is given as seemed necessary to explain, to young minds, these religious formularies, which appear to the Author to have been misunderstood on some points, at least in popular acceptance. It will be found stated in its proper place, that the Creed, improperly attributed to the Apostles, has been altered so far as to bring it back to the phraseology and, as is conceived, the spirit of the New Testament.

The *Charge to Children on Leaving School* may, possibly, make a useful impression on the heart, at the time when it may be expected that the attention is excited and the affections are lively.

To carry out the design of religious education, the Compiler of the Catechism has drawn up several sets of *Prayers for Children*, in school, in the closet, and in the family. Although part of one and the same plan, these are, for obvious reasons, printed and published separately.

HACKNEY, APRIL 2, 1840.

# CATECHISM FOR CHILDREN.

---

## CHAPTER I.

### ON RELIGION.

*Question* (1). By what religious name are you called, my child ?

*Answer.* By the name of *Christian*.

*Q.* (2). What do you understand by the name of *Christian* ?

*A.* By the name of *Christian* I understand one who believes in Jesus Christ and obeys him as his Lord, in things pertaining to the conscience.

*Q.* (3). What is the meaning of the name *Jesus* ?

*A.* The name *Jesus* in the New Testament is the same as *Joshua* in the Old, and signifies a Saviour.

Q. (4). What is the meaning of the name *Christ*?

A. The name Christ is the same as Messiah, and signifies The Anointed.

Q. (5). Why is the name Anointed, that is, Messiah or Christ, applied to the Lord Jesus?

A. Because as prophets and kings of old were set apart to their offices by the anointing with oil, so the Lord Jesus, being ordained of Almighty God to a great and holy office, is said by a figure of speech to be God's Anointed or Christ or Messiah.

Q. (6). How do you know that Jesus Christ was sent from God?

A. I know it,

1st, by his wonderful works or miracles, which he could not have done unless God had been with him [John ix. 33, x. 37, 38, xiv. 10, 11; Acts ii. 22, x. 38];

2ndly, by his wisdom; for never man spake like this man [John vii. 45, 46];

and 3rdly, by his spotless virtue; for though tempted in all points like the chil-

dren of men, he was yet without sin. [Acts iii. 14; 2 Cor. v. 21; Heb. iv. 15, vii. 26; 1 Pet. ii. 21—23.]

Q. (7). For what end was the Lord Jesus set apart or anointed by God?

A. To be our *Mediator* and *Redeemer*.

Q. (8). What is a *Mediator*?

A. A *Mediator* is one that comes between two parties, to bring them together.

Q. (9). How is Jesus Christ a *Mediator*?

A. Inasmuch as he comes between God and men, to reconcile men to God. [1 Tim. ii. 5; Gal. iii. 19, 20; Heb. viii. 6.]

Q. (10). How is Jesus Christ a *Redeemer*?

A. Jesus Christ is a *Redeemer* or *Saviour*, by forgiving our sins, and saving us from the evil of them, upon repentance, and by promising deliverance from death, and life everlasting. [Tit. iii. 4—7; 1 Cor. xv. 56, 57; 1 John iii. 2, 3.]

Q. (11). Is not Jesus Christ also a *Teacher* and an *Example*?

A. Yes; he teaches us all needful Truth,

and he has left us a perfect example of holiness and piety. [Matt. xi. 28—30; John xiii. 15, xvii. 8; Philipp. ii. 5; 1 John ii. 4—6.]

*Q.* (12). What does Jesus Christ teach concerning Almighty God?

*A.* That He is One, that He is a Spirit and Invisible, that He knoweth and can do all things, that He is Immortal or never-dying, that He is every where present and sees all creatures, and that He is the Creator, Preserver, Benefactor and Father of men and of all living. [Mark x. 18, xii. 28—34, xiii. 32; Luke xviii. 27; John i. 18, iv. 23, 24, v. 26, xvi. 32, xvii. 3; Matt. v. 45, vi. 26, vii. 9—11.]

*Q.* (13). What do you chiefly understand by the name of Father, constantly given to Almighty God by Jesus Christ?

*A.* I understand by God's being a Father that He brought the children of men into being, that He careth for them, that He wills their good, that He will freely forgive their sins upon true repentance, and that

He sent his Well-beloved Son that they should not perish, but have everlasting life. [John iii. 16; 1 Tim. ii. 3—6, iv. 10; 1 John ii. 1, 2, iv. 7—10.]

Q. (14). In what respects is Jesus Christ an example?

A. He was an example in childhood and youth of innocence, teachableness and obedience to parents: as he grew in years, he grew in favour with God and man: and he hath shewed us, by the whole of his life, that we should worship his and our God and Father, reverence his holy name, do all his commandments and submit to his will in denials, sufferings and death, with patience, resignation and child-like trust. [Luke ii. 40, 51, 52; Matt. xxii. 35—40; Luke xi. 2, xxii. 40—42; John xii. 27; Heb. v. 7—9.]

Q. (15). What is the religion of Jesus Christ called?

A. The *Gospel*.

Q. (16). What do you mean by the Gospel?

*A.* Good News, the glad-tidings of God's mercy to man, and, as a proof of mercy, the tidings of man's living again after death by the Resurrection from the dead. [Luke iv. 16—21, vii. 22.]

*Q.* (17). Was Jesus Christ an Example in his Resurrection?

*A.* Yes; he rose from the dead the first-fruits of them that slept; and as in Adam all die, even so in Christ shall all be made alive. [John v. 25, 26; 1 Cor. xv. 22; 1 Pet. i. 3, 4, 21.]

*Q.* (18). How do Christians keep up the memory of the resurrection of Jesus Christ?

*A.* By keeping the first day of the week, called *Sunday*, the day on which Jesus Christ rose from the dead, as a religious day. [Acts xx. 7; Rev. i. 10.]

[*Q.* (19). Is not the first day of the week the *Sabbath*?

*A.* Not the Jewish Sabbath, for that was on the Seventh day of the week, or Saturday, and was designed to keep alive

the memory of the deliverance of the Jews from the bondage of Egypt; but the first day of the week may be called the Christian Sabbath, because, as the word Sabbath means, it is a day of Rest, which in Christian lands is devoted to religious worship. Deut. v. 12—15.]

Q. (20). Whom ought Christians to worship?

A. Jesus Christ has taught us by precept and example to worship the Father. [Matt. iv. 10, xi. 25; John iv. 21—23, xi. 41, 42, xvii. 1.]

Q (21). What is the use of religious and Christian worship?

A. To set before us the Perfections of God, whom we are too apt to forget; to express our love and gratitude to Him; to supplicate his protection and blessing, and, especially, his pardoning mercy, for ourselves and our fellow-creatures; to keep alive our sense of duty as the disciples or scholars of Jesus Christ; and to exercise and increase our charity and good-



will towards one another and all mankind. [Luke xviii. 1; John xvi. 23, 24; Acts ii. 43; Rom. xv. 5, 6; Ephes. iv. 11—13; Philipp. i. 9—11; 1 Tim. ii. 1, 8; Heb. x. 25; James iii. 8—10.]

[Q. (22). What do you learn from the Holy Scriptures concerning the present honour and glory, and the future ministry of Jesus Christ?

A. I learn that he ever liveth; that he is exalted to glory in heaven, in reward of his righteousness; and that he will come again, in his Heavenly Father's power, to raise the dead, to judge all mankind, to bestow the rewards and punishments due, and to bring in Justice, Truth and Mercy for ever. John v. 27—29, xiv. 1—3; Acts i. 9—11; Rom. v. 20, 21, vi. 8—10, viii. 34, 38, 39; 1 Cor. xv. 23—28; Philipp. ii. 8—11; Heb. vii. 25, x. 12, 13; Rev. i. 18, xxii. 12.]

## CHAPTER II.

## ON THE HOLY SCRIPTURES.

Q. (1). My child, you have called yourself a Christian, and have explained the word Christian to mean one who believes in and obeys the Lord's Christ or Anointed; tell me what is the Rule of Faith and Life to Christians?

A. The Rule of Faith and Life to Christians is the *Holy Scriptures*. [John v. 39; 2 Tim. iii. 14—17.]

Q. (2). What is the meaning of the word Scriptures?

A. The meaning of the word Scriptures is Writings.

Q. (3). By what other word are these Writings, the Scriptures, called?

A. By the word *Bible*.

Q. (4). What does the word Bible signify?

A. The Book.

Q. (5). How is this Book, the Bible, commonly divided?

A. Into Two Parts, called the Old Testament and the New Testament.

Q. (6). What is the meaning of the word Testament?

A. A Last Will.

Q. (7). What word is said to be better than Testament, as applied to the Scriptures?

A. The word Covenant, or Agreement.

Q. (8). What is the sense of the Old Covenant or Testament?

A. The Covenant or Agreement between Almighty God and the nation of the Jews.

Q. (9). What is the sense of the New Covenant or Testament?

A. The Covenant or Agreement of God, as the God and Father of Jesus Christ, with all nations for ever. [Heb. viii. 6, 7, 13.]

Q. (10). How are all other nations distinguished from the Jews?

A. By the word *Gentiles*, which means

nations: Gentiles and Jews include all mankind.

[Q. (11) Name to me the Books of the Old Testament or Covenant, in order, with the number of Chapters in each.

<i>A. Genesis</i> hath Chapters . . . .	50
<i>Exodus</i> . . . . .	40
<i>Leviticus</i> . . . . .	27
<i>Numbers</i> . . . . .	36
<i>Deuteronomy</i> . . . . .	34
<i>Joshua</i> . . . . .	24
<i>Judges</i> . . . . .	21
<i>Ruth</i> . . . . .	4
<i>I. Samuel</i> . . . . .	31
<i>II. Samuel</i> . . . . .	24
<i>I. Kings</i> . . . . .	22
<i>II. Kings</i> . . . . .	25
<i>I. Chronicles</i> . . . . .	29
<i>II. Chronicles</i> . . . . .	36
<i>Ezra</i> . . . . .	10
<i>Nehemiah</i> . . . . .	13
<i>Esther</i> . . . . .	10
<i>Job</i> . . . . .	42
<i>Psalms</i> . . . . .	150
<i>Proverbs</i> . . . . .	31

<i>Ecclesiastes</i> .....	12
<i>The Song of Solomon</i> ....	8
<i>Isaiah</i> .....	66
<i>Jeremiah</i> .....	52
<i>Lamentations</i> .....	5
<i>Ezekiel</i> .....	48
<i>Daniel</i> .....	12
<i>Hosea</i> .....	14
<i>Joel</i> .....	3
<i>Amos</i> .....	9
<i>Obadiah</i> .....	1
<i>Jonah</i> .....	4
<i>Micah</i> .....	7
<i>Nahum</i> .....	3
<i>Habakkuk</i> .....	3
<i>Zephaniah</i> .....	3
<i>Haggai</i> .....	2
<i>Zechariah</i> .....	14
<i>Malachi</i> .....	4

Q. (12). Name to me the Books of the New Testament or Covenant, in order, with the number of Chapters in each.

<i>A. Mathew</i> hath Chapters....	28
<i>Mark</i> .....	16
<i>Luke</i> .....	24

<i>John</i> .....	21
<i>The Acts</i> .....	28
<i>Epistle to the Romans</i> ....	16
<i>I Corinthians</i> .....	16
<i>II. Corinthians</i> .....	13
<i>Galatians</i> .....	6
<i>Ephesians</i> .....	6
<i>Philippians</i> .....	4
<i>Colossians</i> .....	4
<i>I Thessalonians</i> .....	5
<i>II. Thessalonians</i> .....	3
<i>I Timothy</i> .....	6
<i>II. Timothy</i> .....	4
<i>Titus</i> .....	3
<i>Philemon</i> .....	1
<i>To the Hebrews</i> .....	13
<i>The Epistle of James</i> ....	5
<i>I. Peter</i> .....	5
<i>II. Peter</i> .....	3
<i>I. John</i> .....	5
<i>II. John</i> .....	1
<i>III. John</i> .....	1
<i>Jude</i> .....	1
<i>Revelation</i> .....	22

Q. (13) What are the first five Books of

the Old Testament or Covenant called ?

*A.* The Pentateuch, from their being five: these five Books contain the Law of Moses, properly so called.]

*Q.* (14). What are the first four books of the New Testament or Covenant called ?

*A.* Gospels, as being the History of Jesus Christ, the Messenger of Good News, and the explanation by him of his good news of salvation.

*Q.* (15.) Who were the writers of the four Gospels ?

*A.* First, Matthew the Apostle.

*Q.* (16). What is the meaning of Apostle ?

*A.* Apostle means Messenger ; the Apostles were the Messengers of Jesus Christ to mankind ; sent from him, he declares, as he was sent from the Father. [John xvii. 18, xx. 21 ; 2 Cor. v. 20.]

*Q.* (17). What was Matthew when he was called to be an Apostle ?

*A.* A Publican, or Collector of the Taxes laid by the Romans upon the Jews :

he was called by Jesus to be an Apostle while sitting at the receipt of custom. [Matt. ix. 9.]

Q. (18). Who wrote the second of the four Gospels?

A. The Evangelist Mark.

Q. (19). What do you understand by Evangelist?

A. One that proclaims the Gospel or good news.

Q. (20). How many Evangelists did our Lord send out?

A. Seventy. [Luke x. 1.]

Q. (21). Who wrote the third of the four Gospels?

A. Luke the Evangelist, who had been a physician. [Col. iv. 14.]

Q. (22). Did Luke write any other book?

A. Yes; he is believed to have written the book of the New Testament or Covenant which follows the four Gospels, namely, The Acts of the Apostles. [Acts i. 1.]



Q. (23). Who wrote the last of the four Gospels ?

A. The Apostle John.

Q. (24). How is John described in the Gospels ?

A. As the Disciple whom Jesus loved. [John xiii. 23.]

[Q. (25). Why did Jesus shew special friendship to John ?

A. Because he was of a mild and affectionate temper : hence Jesus on the cross committed his own mother, Mary, a widow, to John's kind care. [John xix. 26, 27.]

Q. (26). What do the writings of John, and especially his Epistles, chiefly turn upon ?

A. Upon Love : the love of God to man ; the love of God to Christ ; the love of Christ for all mankind ; and the bounden duty of Christians to love one another and all the children of men, and to shew this love by all manner of kindness. 1 John iii. 18, 19, iv. 16 ; 2 John ver. 3.]

**Q. (27).** You have said an Apostle was a Messenger of Jesus Christ: how many Apostles or Messengers did Jesus Christ send out?

**A.** Twelve.

**Q. (28).** Name them.

**A.** Simon (also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot. [Luke vi. 13—16.]

**Q. (29).** Did one of the Apostles fall away?

**A.** Yes; Judas Iscariot, who betrayed Jesus, his Lord.

**Q. (30).** Who was chosen Apostle in the room of Judas?

**A.** Matthias. [Acts i. 26.]

**Q. (31).** Was not Paul an Apostle?

**A.** Yes; he was appointed by Jesus Christ, who appeared to him from heaven, to be the Apostle of the Gentiles or nations. [Acts xxvi. 16, 17.]

[Q. (32). Besides the Twelve Apostles and the Apostle Paul, was there not another of the Founders of our religion who is sometimes called an Apostle?

A. Yes; Barnabas, who was chosen by the Church to go forth with Paul to carry the message of the Gospel or Good News to the Gentiles, or nations not Jews. Acts xiii. 2, 3.

Q. (33). Why was Barnabas sent out with Paul?

A. He was brought up with Paul, and, like him, was a man of learning: he was also an able and ready speaker.

Q. (34). What further reason can you give why the Church appointed Barnabas to be the companion of Paul in his travels?

A. Barnabas, the friend of Paul, is named The Son of Consolation, by which I understand his being apt in cheering the penitent and comforting the mourners. Acts. iv. 36.]

Q. (35). How many Epistles or Letters of Paul's are come down to us as a part of Scripture, or Sacred Writing?

*A.* Thirteen.

[*Q.* (36). Name them.

*A.* Epistle to Romans, First and Second Epistles to Corinthians, Epistle to Galatians, Epistle to Ephesians, Epistle to Philippians, Epistle to Colossians, First and Second Epistles to Thessalonians, First and Second Epistles to Timothy, Epistle to Titus, and Epistle to Philemon. The Epistle to Hebrews also, is generally supposed to be Paul's.]

*Q.* (37). What great religious event did the demand of the free use of the Holy Scriptures give rise to?

*A.* The REFORMATION.

*Q.* (38). What do you mean by the REFORMATION?

*A.* The purifying of the Christian Religion from some of the abuses and corruptions which in the course of ages had crept into it.

*Q.* (39). What name were those that began the Reformation known by?

*A.* PROTESTANTS.

*[Q.* (40). Whom did the term Protestants, in the beginning, point out?

*A.* Those that protested, or bore witness, against certain acts and doctrines of the Church of Rome and of the Princes and States belonging to that Church.

*Q.* (41). Where and when did the Reformation begin?

*A.* In Germany, in the sixteenth century.

*Q.* (42). When were the Scriptures translated into the English tongue?

*A.* Some of them before, and all of them at the time of, the Reformation.

*Q.* (43). When was the Translation of the Scriptures now in your hands made?

*A.* In the time of King James I., more than two hundred years back.

*Q.* (44). From what languages were the Scriptures translated into English?

*A.* The Old Testament or Covenant chiefly from the Hebrew, the language of

the Hebrews or Jews ; the New Testament or Covenant chiefly from the Greek, the language used by the greater part of the rest of the world in the days of our Lord and the apostles.

Q. (45). You have said the Reformation begun in Germany in the 16th century was the purifying of Christianity, or the Christian Religion : was every thing done then and there which was wanted to bring the Church back to the pure Gospel ?

A. Nothing human is perfect ; and it is the duty of every disciple of Jesus Christ to hold the religion of his Master pure and undefiled, and to reform whatever may be corrupt or decayed in it, and to put away from it every thing that does not belong to it.]

Q. (46). What is the one great principle of Protestantism ?

A. *The Bible, the Bible only, is the Religion of Protestants.*

Q. (47). What does that principle imply ?

A. It implies that all doctrines and

usages called Christian are to be brought to the touchstone of the Bible, and that nothing is to be held to be Scriptural that is not in agreement with Scripture, nothing to be held to be Evangelical that is not in agreement with the four Gospels.

[Q. (48). According to the Protestant principle, then, every man is to judge for himself in matters of religion ?

A. Yes ; it is his right and his duty to judge for himself. Rom. xiv. 5.

Q. (49). Has no man, or body of men, a right to lay down a religion for another ?

A. No. Christ is the only Lawgiver in the Church ; he has not given his authority to another ; and every one of his disciples is bound to use his own understanding, in order to find out truth, and to follow the way of worship which he thinks best. Matt xxiii. 8, 10 ; Luke xxii. 24—26.]

Q. (50). Is it not wrong then for one Christian to think and speak ill of another for his faith and worship ?

*A.* Yes; very wrong, and contrary to the spirit of the Gospel and the express command of Jesus Christ. [Luke ix. 54—56.]

[Q. (51). Are not all Christians liable to error?

*A.* Yes; no one is infallible, or incapable of going wrong, and no one can think himself infallible without hurting his own mind, wronging his fellow-christians, and taking upon him a perfection that belongs alone to the Divine Nature. Rom. xiv. 4.]

Q. (52). What is Bigotry?

*A.* Bigotry is bad temper towards others on account of their religion. [Matt. xx. 15; Luke ix. 49, 50.]

Q. (53). What is Persecution?

*A.* Persecution is doing hurt to others, in their good name, their substance, their liberty or their life, on the ground of difference of Religion. [John xvi. 2; Acts xxiii. 12—14.]



[Q. (54). What ought you to desire in regard to Bigotry and Persecution ?

A. I ought to watch and pray to be kept from them, as great sins. Acts viii. 3, ix. 1, 2, xxii. 4, 8, xxvi. 9—11 ; Gal. i. 13 ; 1 Tim. i. 13, 14.

Q. (55). What is your duty when you are called in question for your Religion, and made to suffer from Bigotry and Persecution ?

A. To answer with meekness, but to remonstrate with Christian firmness and courage ; and, if it be the will of God, to suffer with patience, praying always that he would turn the hearts of revilers and persecutors. Matt. v. 44 ; Rom. xii. 14, 21 ; 1 Cor iv. 11—13 ; 1 Pet. ii. 19, 20, iii. 13—16.]

## CHAPTER III.

## DUTIES OF CHILDREN.

Q. (1). What, my child, do you learn from the Holy Scriptures?

A. My *Duty*.

Q. (2). What do you mean by your Duty?

A. By Duty I mean what I owe to God and man, what I ought to do or to avoid, as a reasonable and accountable being, who am to live for ever.

Q. (3). How do you call that power of your mind by which you judge of your Duty?

A. Conscience. [Acts xxiv. 16.]

Q. (4). What do you understand by Conscience?

A. My Conscience is the sense or power by which I know right from wrong; and

am able to pass judgment on my own conduct and character, as good or evil. [Rom. ii. 14, 15.]

Q. (5). May every one depend upon his Conscience in all cases for distinguishing right from wrong?

A. Far from it; for Conscience itself may be evil, and the source of evil. [Matt. vi. 22, 23; 1 Tim. iv. 2; Tit. i. 15; Heb. x. 22.]

[Q. (6). Does Conscience judge differently in different persons, and even in the same persons at different times?

A. Yes; many persons think they are just and honest, dutiful and thankful, in cases where others would be uneasy and distressed if they were not more just and honest and more dutiful and thankful; and many, again, who at one time justify themselves in their conduct and motives, afterwards feel self-condemnation and are brought to repentance. Luke xviii. 9; Acts xxvi. 9; 1 Cor. xv. 9; 2 Cor. vii. 10.]

**Q. (7).** What is therefore your duty with regard to Conscience ?

**A.** My duty with regard to Conscience is to see that it be well taught, and that it be not swayed by my own selfish desires or wicked passions. [Psalm xix. 12, 13, cxix. 6; Prov. iv. 23; Luke vi. 45; 2 Cor. i. 12; Heb. xiii. 18; Jas. i. 14.]

**Q. (8).** What is the rule of Conscience to a Christian ?

**A.** The Christian's rule of Conscience is the Law of God revealed by the Lord Jesus Christ. [Luke vi. 46; Rom. xv. 4, 5; 1 Thess. ii. 12, iv. 1, 2; 1 Tim. vi. 3—5; Tit. ii. 11, 12.]

**Q. (9).** Is that law clear and plain ?

**A.** Yes; so clear and plain that amidst the many minds on points of faith, all Christians are nearly agreed in matters of moral duty. [John xiii. 17.]

**Q. (10).** To whom is your duty owing ?

**A.** I owe my first duty to God and my next duty to my neighbour: there are

also duties which I owe to myself. [Eccles. xii. 13; Micah vi. 8.]

*Q.* (11). What is your duty towards God?

*A.* My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour his holy name, and his word; and to serve Him truly all the days of my life.

*Q.* (12). What is your duty towards your neighbour?

*A.* My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me; to love, honour and succour my Father and Mother; to honour and obey the Queen and all that are put in authority under her; to submit myself with reasonable and Christian humility to all my teachers, spiritual

pastors and rightful governors; to order myself lowly and reverently to all that are wiser and better than myself, and to all to whom, on account of their relation to me, their station and their years, I ought to look up; to hurt nobody by word or deed; to be true and just in all my dealing; to bear no malice nor hatred in my heart; and to keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering. [Rom. xiii. 8—10; James ii. 8.]

Q. (13). What is your duty with regard to yourself?

A. My duty with regard to myself is to keep my body in temperance, soberness and chastity; not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

[Q. (14). You have already told me part of your duty with regard to yourself; what

other personal duty do you acknowledge ?

*A.* I own it to be my duty to govern my thoughts; to check idle wishes; to keep down impure desires; to think no evil that I can help of others; to bridle anger; to guard against vanity and the wish to draw notice to my person or raiment or any thing of mine that I may fancy that I shall be admired for possessing; and to keep myself from pride, from self-conceit, from the notion of my own worth and importance, and from disdain of my fellow-creatures. Psalm cxix. 9, 37, 113; Prov. vi. 16—19, xvi. 18, 19; Matt. xv. 18—20; Luke xviii. 14; Rom. xii. 16; 1 Cor. xiii. 4—7; 1 Pet. v. 5, 6.]

*Q.* (15). Are you resolved, in reliance upon God's grace, to strive to fulfil the duty of self-government ?

*A.* I am; and I will make it my early and earnest prayer to my Heavenly Father that I may be able to keep innocence, and that my heart may not reproach me so

long as I live. [1 Kings iii. 7—10; Job xxvii. 6; Prov. iii. 5, 6, xvi. 32; 1 Thess. v. 22, 23; 2 Tim. ii. 22.]



## CHAPTER IV.

## FAULTS OF CHILDREN.

*Q.* (1). To what faults and sins are children most liable?

*A.* Carelessness, idleness, unbecoming and undutiful language and manners, and not speaking the truth.

*Q.* (2). Tell me some of the evils of Carelessness.

*A.* When our minds are not in our lessons or work, we cannot learn or do any thing well, much less improve. Negligence is, besides, disobedience. And when we are thinking of something else than that which we ought to do, we are very likely to run into mischief.

*Q.* (3). When do children fall under the charge of Idleness?

*A.* When they indulge carelessness till

it becomes a habit, spend their time to no purpose, or go about their duty lazily, and follow it not up with due spirit, and a constant desire and aim to grow wiser and better and more useful.

*Q.* (4). Does idleness stand in the way of happiness?

*A.* Yes; by taking the mind off from that which it ought to be upon, it encourages silly dreams of what might be, drives away present contentment and cheerfulness, shuts out opportunities of bettering ourselves, and in the state of confirmed sloth brings some persons down to beggary and rags. [Prov. vi. 6—11.]

*[Q.* (5). What rest from labour is allowable?

*A.* There is a limit to every one's work, and when that is filled up duty is done, toil and care may for a time cease, and children may indulge innocent mirth and recreate themselves in healthful sports. Prov. xvii. 22; Ecclesiast. iii. 1, 4; 1 Cor. xiii. 11.]

**Q. (6).** Why should you avoid Unbecoming and Undutiful Language and Manners?

**A.** Because such language and manners prevent the good designed for us, both in school and at home.

**Q. (7).** How do they prevent this?

**A.** By banishing from us humility and teachableness, and stirring up in us ill-humour and pride, in which state of mind we cannot profitably learn what is taught us, or do any part of our duty as we ought.

**Q. (8).** What is the worst effect of unbecoming and undutiful language and manners in children?

**A.** The worst effect is, that they are a return of evil for good to our parents, teachers and friends, whom they also grieve and discourage; and that they prepare the way to all other sinful habits. [Prov. xv. 20, xvii. 20.]

**Q. (9).** What is the bad name given by all the world to not speaking the Truth?

**A.** Lying.

Q. (10). What is a Lie?

A. An attempt to gain something that is desired, or to screen one'sself from something that is feared, or to do harm to another, by saying that a thing is, when it is not, or saying that it is different from what we know it to be. [Acts v. 3, 4.]

[Q. (11). Is lying confined to words?

A. No; we may contract all the guilt of a lie by trying to deceive by looks and actions.]

Q. (12). What is the great evil of lying?

A. The great evil of lying consists,

*First*, in its being a breach of the law of God [Prov. xii. 22; Isaiah lxiii. 8; Tit. i. 2];

*Secondly*, in its defiling the conscience, sinking the liar in self-esteem, and making him [her] restless and miserable, from the fear of being found out [Prov. xiii. 5, xx. 17; 1 Pet. iii. 10, 13];

*Thirdly*, in its opening the door to other sins, for there is no sin scarcely in which

lying has not some part [2 Tim. iii. 13]; and

*Fourthly*, in its making of no value or use the words of the unhappy persons that fall into the habit, so that they can never be trusted, in great matters or small, and cannot be believed even when they speak the truth. [Job vi. 28; Ps. ci. 7; Prov. xii. 19.]

[Q. (13). But may not speaking the truth sometimes bring evil to the speaker?

A. Yes; by speaking the truth we may sometimes have to confess faults and even great sins, and sometimes we may by this means give offence to others.]

Q. (14). Is confession of faults and sins an evil?

A. It is always humbling; but it is in most cases the first step in forsaking a wrong course, and the best and only way of repairing evil done. [Prov. xxviii. 13; Jas. v. 16.]

[Q. (15). Is it not painful to give offence?

*A.* It is very painful ; but when this is done at the call of duty, it is far better than hiding and cloaking what is wrong by falsehood. Ps. cxli. 5 ; Prov. xix. 25, xxviii. 23 ; Levit. xix. 17 ; Luke xvii. 3.]

*Q.* (16). Are you convinced then that speaking the truth is the only way to inward peace and comfort, to a good name, and to a sincere religious character ?

*A.* I am ; and by the help of the Divine grace, I will always hate and avoid a lie, and love and follow truth, in both my words and my actions ; that I may enjoy a mind clear from sin, shew an open face amongst my fellow-creatures, speak with a firm though modest tongue, and then hope, as then I may, for the blessing of the Heavenly Father. [Ps. cxix. 163 ; Ephes. iv. 25 ; Rev. xxi. 27, xxii. 15.]

[*Q.* (17). What is the right temper for children who are sensible of their faults ?

*A.* To consider, with a view to correct them ; to be humble under a sense of

them; and to read the Scriptures and to study the perfect example of Jesus Christ, with prayer to Almighty God for repentance and amendment. Gen. xli. 9; Ps. cxix. 59; Luke xvii. 10; Rom. xii. 3.

Q. (18). How ought you to behave towards those whom you see to be in fault?

A. I ought to tell them of their error, at fit times, and with such words and in such a manner as will prove my good affection towards them; but, withal, to make allowances for their failings, and to encourage, help and comfort them, whenever they shew a willingness to turn and amend. Rom. xv. 1—3, 14; Gal. vi. 1, 2; Heb. xii. 12, 13; Jude, 22, 23.]

## CHAPTER V.

## THE LORD'S PRAYER.

*Catechist.* My good child, you have already said that it is your duty to pray to God, let me hear you say *The Lord's Prayer*.

*A.* Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day [or, day by day] our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

*Q.* (1). Why is this called the Lord's Prayer?

*A.* Because it was delivered by the Lord Jesus to his disciples, on their ask-



ing him to teach them how to pray.  
[Luke xi. 1.]

*Q.* (2). In what respects is this a lesson and example of prayer?

*A.* It does not appear from the Gospel history, that the Lord's Prayer was looked on by the Apostles as a form to be used always, and word for word, to the shutting out of all other prayer; but Christians in all ages and places have held it to be a model or standard of both private and common prayer.

*Q.* (3). What do you mean by its being a model or standard?

*A.* I mean that prayers should be made after this pattern. Matt. vi. 9.]

*Q.* (4). According to this pattern, what should prayers be?

*A.* Our Lord shews us in his own prayer, that prayers should be short, plain and modest; solemn, heartfelt and charitable. [Matt. vi. 5—8.]

*Q.* (5). Whom does our Lord in this prayer teach you to worship?

*A.* God, the Heavenly Father.

[*Q.* (6). What does our Lord shew you that you may ask for?

*A.* All good, both temporal and spiritual, for both the life present and the life to come.]

*Q.* (7). On what ground are you taught by the Lord's Prayer to ask of God the forgiveness of sins?

*A.* On the ground of our sincerely and heartily forgiving offences one towards another. [Matt. vi. 14, 15.]

*Q.* (8). In what sense are you to pray against temptation?

*A.* We are to pray only that we may not be suffered to be tempted into wickedness, or that we may not undergo trials beyond our strength. [Matt. xxvi. 41; John xvii. 15; 1 Cor. x. 13.]

[*Q.* (9). In the conclusion of the Lord's Prayer, there is an ascription of praise to God Most High,—Thine is the kingdom, the power and the glory, for ever—what do you call these words?

*A.* A *Doxology*, which means a form of giving glory to God.

*Q.* (10). Repeat to me some other Scriptural Doxologies.

*A.* Rom. xi. 33, 36: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.—Rom. xvi. 25—27: Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen.—Ephes. iii. 20, 21: Now unto Him that is able to do exceeding abundantly above all that we ask or think,

according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.—1 Tim. vi. 13—16 : I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ : Which in his times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.—1 Pet. v. 10, 11 : But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.—Jude 24 : Now unto Him that is

able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the Only Wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.]

Q. (11). What is the signification of the word *Amen* at the end of prayers?

A. The word *Amen* signifies *so be it*, and in using it at the end of our prayers we declare that we sincerely and earnestly desire all that we have prayed for.

Q. (12). How is what you desire in the Lord's Prayer summed up in the Catechism of the Established Church?

A. What I desire in the Lord's Prayer is thus summed up in the Church Catechism:—I desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send his grace unto me, and to all people, that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and

bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers to both soul and body;\* and that He will keep us from all sin and wickedness, and from every spiritual\* enemy, and from everlasting death. And this I trust He will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

\* In these two clauses, there is a substitution of other words for the word "ghostly," which, without explanation, might convey to the minds of children a superstitious notion.

## CHAPTER VI.

## THE TEN COMMANDMENTS.

Q. (1). What was the number of the *Commandments* delivered from God, by Moses, on Mount Sinai or Mount Horeb, to the children of Israel?

A. *Ten.*

[Q. (2). What one word signifies the Ten Commandments?

A. The word *Decalogue*.

Q. (3). For whom were the Ten Commandments given?

A. For the people of Israel, the descendants of Abraham and Jacob (or Israel), commonly called Jews.

Q. (4). Are the Ten Commandments binding on all mankind?

A. They are binding on Christians in so far as they are taken up and command-

ed anew by Jesus Christ, which in nearly all points they are.]

*Catechist.* Rehearse the Ten Commandments in order.

*A.* The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the Name of



the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. (5). What do you understand by the Ist Commandment?

A. I understand the Unity of God, the Holy One of Israel, whose peculiar name is JEHOVAH, which signifies the Self-Existent One.

Q. (6). What do you understand by the II<sup>nd</sup> Commandment?

A. I understand that the worship of Almighty God is to be in spirit, and not by means of images, whether pictures or statues.

[Q. (7). What is the worship of God by images called?

A. Idolatry.

Q. (8). Why is idolatry so solemnly forbidden?

A. Because it has been shewn in all ages that idolatry sinks the understanding

and lowers the character of mankind, and tends to bring in and support fraud and oppression, and all vice, wickedness and cruelty.]

Q. (9). What do you understand to be forbidden by the IIIrd Commandment?

A. I understand to be forbidden the great sins of profane swearing and cursing, and of false oaths or perjury.

Q. (10). What do you understand by the IVth Commandment?

A. I understand that the Jews were required to keep holy the seventh day of the week, which is our Saturday. [In another form, the command, as delivered by Moses, is placed upon the ground of the deliverance of the children of Israel from their bondage in Egypt. Deut. v. 15.]

Q. (11). What day is kept religiously by Christians, after the example of the early churches of Christ?

A. The First Day of the week, which is our Sunday.

Q. (12). What event does the keeping

of the First Day of the week commemorate?

*A.* The Resurrection of Jesus Christ from the dead ; which is the great historic fact of the Gospel and its peculiar doctrine, and the foundation of the Christian Religion.

*Q.* (13). What do you understand by the Vth Commandment, called by the Apostle Paul, “the first Commandment, with promise”?

*A.* I understand that God the Heavenly Father is pleased with those children that love, honour, obey and cherish their parents, and that they may hope for his blessing, even in the present life. [Ephes. vi. 1—3.]

*Q.* (14). What do you understand by the VIth Commandment?

*A.* I understand that it is forbidden to all private persons to take away human life, and that, according to the spirit of the law, it is a sin to harbour ill-will, hatred

and malice, and to seek and study revenge.  
[Matt. v. 21, 22; 1 John iii. 15.]

Q. (15). What do you understand by the VIIth Commandment?

A. I understand that the state of marriage is agreeable to the will of God, and that husbands and wives are bound to be true and faithful and affectionate to one another. [Coloss. iii. 18, 19.]

Q. (16). What do you understand by the VIIIth Commandment?

A. I understand that it is forbidden to take to our own use and enjoyment, whether secretly or by open violence, any of the goods of others, without their declared or known consent.

Q. (17). What do you understand by the IXth Commandment?

A. I understand that it is displeasing to God that men should bring any charge of evil against one another which is not true or not known to them to be true, and that there is much sin as well as mischief

in backbiting and calumny. [Exod. xxiii. 1; Lev. xix. 16; 2 Cor. xii. 20.]

Q. (18). What do you understand by the Xth Commandment?

A. I understand that I must not envy the good of others, nor wish to gain unfairly what they possess; and that while I strive, under God's blessing, to get, that I may give, comfort and enjoyment, I ought to be contented with such things as I have; seeing especially that an evil eye, grudging and repining, may not only blight my own happiness, but also hurry me on to do such wrong to my neighbours as I may never be able to repair, and may repent of bitterly and unavailingly during the remainder of my days. [Job v. 2; Micah ii. 1, 2; Matt. xx. 15; Mark vii. 21, 22; Acts xx. 33; Jas. iii. 13—18.]

## CHAPTER VII.

## THE APOSTLES' CREED.

*Catechist.* You have been taught the substance of what is called *The Apostles' Creed*—repeat it.

*A.* I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: the third day he rose again from the dead: he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick, or living, and the dead.

I believe in the Holy Spirit, the gifts and wonders from heaven by which the Gospel was confirmed; I believe that the

true Church of Christ will last and be universal.

I believe in the free forgiveness of sins by God only, through Christ, in the resurrection of all the children of Adam, and in the life everlasting. Amen.

Q. (1). What do you mean by a Creed?

A. The form and substance of my Christian belief.

*Catechist.* I would have you to know, my child, concerning the Creed from which what you have just said is taken, with alterations and additions, and which is commonly called *The Apostles' Creed*, that it is or ought to be so called, not because the Apostles drew it up, but because it consists of those great articles of faith which all the Apostles taught and enforced. The Creed was altered, and not for the better, age after age, and the changes made in it, as you have said it, are designed to bring it back to the standard of the Holy Scriptures.

[Q. (2). But have we not the true Creed



of the Apostles laid down in their own language in the New Testament ?

*A.* Yes.

*Catechist.* Repeat some of the passages of the New Testament in which the Apostles plainly state their Creed, telling whence you take them.

*A.* Acts xvii. 22—31 : Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you : God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands ; neither is worshiped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath de-

terminated the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Rom. x. 8—10: The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in

thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—1 Cor. viii. 4—6: As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.—1 Tim. ii. 3—6: God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.—1 Tim. iv. 10: For therefore we both labour and suffer reproach, because we trust in the living

God, who is the saviour of all men, specially of those that believe.—Titus ii. 11—14: For the grace of God that bringeth salvation, hath appeared to all men, (or, that bringeth salvation to all men hath appeared,) teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—1 Pet. i. 20, 21: Christ verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.—1 John iv. 14: And we have seen and do testify that the Father sent the Son to be the Saviour of the world.]

## A FAREWELL CHARGE

TO A CHILD ON LEAVING SCHOOL WITH A GOOD  
NAME.

[To be pronounced by the Teacher, or, where  
practicable, by a Visitor.]

My dear child, ———— (naming  
him or her)—you are about to leave this  
school; take with you our parting advice  
and good wishes.

You have earned a good character in  
the school, particularly—(*here point out  
any particular in which the child deserves  
special commendation.*)—See that you  
lose not your good name, which, as you  
have learned from the Sacred Book here  
taught you, is better than riches.

Our hope is that you have learned in  
this school much that will fit you for pro-  
viding by degrees your own living, for

being useful in the world, for becoming serviceable to your [brothers and sisters and] family, and especially for requiting your parents. [*To be altered when the child is an orphan.*]

We have endeavoured to train you to industry, not only that your own hands may supply your wants, but also that you may find some place in society which you shall feel to be your own, that you may respect yourself and be valued by others, and that you may be guarded against the temptations that lie in wait for the idle and unemployed.

On going out into the world, you will have to undergo many trials of character. These trials will commence with the moment that you feel that any portion of your time is at your own disposal. Be careful and cautious, then, in the choice of companions, and receive none as friends whom you do not know to be prudent and blameless. Listen to none who would persuade you that you may live without

industry. Give way to no dreams of ease and gaiety and pleasure from unknown means. Shun lightness of manners, and vanity in apparel and personal appearance.

You will, we hope and expect; be truly and strictly honest in every thing entrusted to you, be it little or much ; and that you may be so, we charge you to take and use nothing that does not belong to you, and to be on your guard against contracting debts, however small. Remember that when you enter for reward into the service of others, your Time is no longer your own.

While you keep free from the character of a tale-bearer, you must not suffer sin in others, as in the case of fellow-servants wronging masters or employers.

Make promises cautiously; fulfil them honourably.

Use some part of any leisure you may have for the improvement of your mind, by the reading of useful books.

Read especially, and habitually, and, as

far as you are able, by a plan, those parts of the Scriptures, and above all of the New Testament, which relate to your duty and to your prospects as a creature born for immortality. Study here the matchless character of Jesus Christ, and seek to be one of his worthy disciples.

Fail not to pray daily to your Heavenly Father. As in his presence, think in the morning what you ought to do, and in what manner, during the day; and think at night of what you have done or left undone, and seek forgiveness at the Throne of the Divine Grace for all that you feel to have been wrong in yourself, in mind and temper, word and deed, and ask humbly for strength hereafter to avoid easily-besetting faults, to amend your life, and to grow and abound in all virtue and piety.

Never forsake the House of Prayer. Many of the unhappy children of disobedience trace up their sin and misery to the neglect, waste and abuse of their Sundays.

We wish you to choose your place of



worship ; but we must impress upon your mind that, if your place of abode allow, it will be pleasant to us your friends, who are desirous of being your friends hereafter, and encouraging to your former school-companions, to see your face in our House of Prayer, where your regular attendance will look like a becoming return for the good done you in this school.

We give you this serious and affectionate advice, because we are desirous of your bearing a religious character.

But always remember that True and Pure Religion is not in the head only or chiefly, but also and especially in the heart and life.

Whatever be your own sense of religion, never boast of it, nor dispute noisily and angrily about it; much less dare to condemn and speak evil of such as hold a different creed or say other prayers in other places.

Bear in mind through life the Christian Principles which you have been here

taught from the New Testament, namely,  
That the One True God is the Father;  
to be loved, honoured and obeyed :

That Jesus Christ is the Messenger from  
Heaven for our salvation ; in and through  
whom we have the knowledge of our duty,  
the forgiveness of our sins, and life ever-  
lasting : .

And that all mankind, of every name  
and colour, are equally the children of  
God, joint-heirs of immortality, and are  
all therefore our brothers and sisters, to  
whom, according to our means, we are  
bound to shew fellow-feeling, kind affection  
and all good service.

Think seriously, my dear child, of all these  
things ; and may God Almighty, your Mer-  
ciful Father, preserve and guide you, bless-  
ing you and making you a blessing. *Amen.*

*Just published, by the same Author, price 6d.,*

UNIFORM WITH THE CATECHISM,

**PRAYERS,**  
**TO BE USED WITH AND BY CHILDREN,**  
**IN**  
**FAMILIES AND SCHOOLS.**

---

*Also, lately, price 6d.,*

**THE BEAUTY AND EXCELLENCE OF CHRIS-**  
**TIAN MORALITY:**

**A SERMON FOR THE YOUNG,**

Delivered at the New Gravel-Pit Meeting-house,  
Hackney, on the Morning of Sunday, May 6, 1838.

**C. GREEN, PRINTER, HACKNEY.**